The LUTHERAN

The Church Cares

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The LUTHERAN

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Church Convention Broadcasts

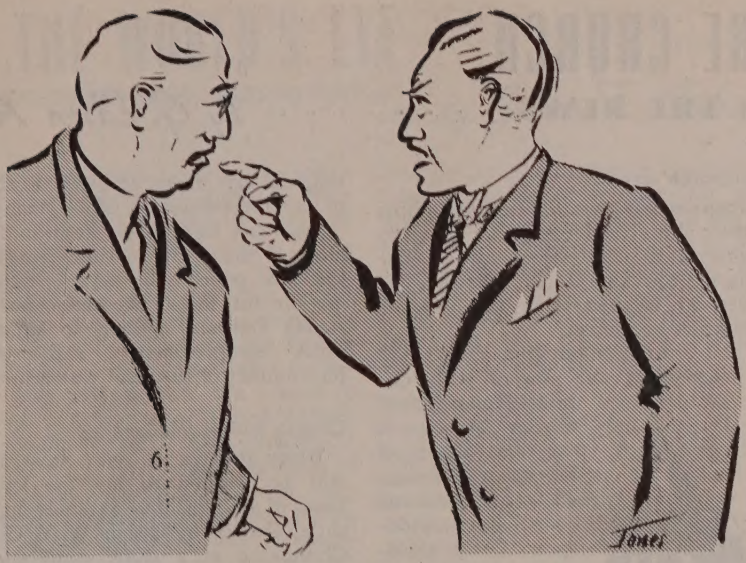
Transcriptions Will Spread the Distribution of Minneapolis and Sandusky Proceedings

Two national conventions of Lutheran bodies meeting in October will enjoy for the first time the advantages of radio publicity by transcription on independent stations throughout the country. A development worked out by the Radio Committee of the National Lutheran Council in cooperation with the publicity representatives of the American Lutheran Church and the United Lutheran Church, by which the transcriptions will be carried on nearly 60 stations in 24 states from coast to coast.

The American Lutheran Church convention in **Sandusky, Ohio, October 9-13** and the **United Lutheran Church** convention in **Minneapolis, Minn., October 11-17,** will discuss similar problems. The Radio Committee of the National Lutheran Council has prepared and distributed to stations ordering them, two 15-minute programs giving analytical comment on the general problems of the Church in a world war and rehabilitation after it.

A list of co-operating broadcasting stations is being prepared to be sent directly to all pastors of the National Lutheran Council with the suggestion that they check by telephone with the local stations to find out the day and hour the two programs will be put on the air. They will then be urged to make suitable announcement to members of their churches.

Special broadcasts originating in Minneapolis during the United Lutheran Church convention will be made over Columbia and Mutual Broadcasting Systems. On the Mutual Chapel Hour at 9 A. M., C. W. T., on Sunday, October 15, Dr. Paul H. Roth of Minneapolis will be guest preacher. On Columbia's Church of the Air at 9.30, C. W. T., the same day Dr. Ross H. Stover of Philadelphia is the appointed preacher. The Radio Committee of the United Lutheran Church has also arranged for regional and local broadcasts to be made from Minneapolis at frequent intervals during the convention and expects to send programs to pastors in that area.



Keep Your Temper

GREAT artistic elegance is not claimed for the cartoon of this week. Designedly, it depicts two men whom an argument has brought to the stage of a quarrel. Anger has achieved control of reason. Gestures show signs of becoming blows.

Among the humble but valuable services which a person's religion approves, is self-control. It is needed in each of three situations.

First, one notes controversies concerning subjects about which no certainty is attainable. These are in the class with the weather. They are not independent of causes, but we lack the knowledge needed to form and explain conclusions. A second group of irritants do business with half-truths and partially known relationships. This sort is much used by the devil. In this class are the prejudices of race, kinship, employment, and even religion, any one of which is bound to start a vicious argument if so much as challenging mention of them is made. In some instances great and permanent unhappiness is caused in families, between neighbors, and among fellow workers in business. Yet each one knows that his opponent is not open to a change in his views on the basis of argument. It is both futile and sinful uselessly to arouse the passions of partisanship.

A third preventive against anger is retention of self-control in any discussion. The statement of one's convictions and one's reasons for holding them is not only one's privilege but one's duty. The purpose may be winning into agreement those who have less information or hold mistaken views. But there is no persuasion in noisy assertions, militant gestures, and harsh comparisons. One's opponents are likely to be confirmed in their antagonisms by such forms of assertion. When one's position has been described and his attitude made plain, enough has been said. Probably our Lord had some such implication in His command: "Let your communication be yea, yea; nay, nay."

THE CHURCH IN THE NEWS . . . . . *By G. Elson Ruff*

The church survives

GERMANS are counting up the number of their churches damaged by air raids, according to a booklet entitled *Destroyed Churches—Living Parishes* received in Geneva from the German Evangelical Alliance.

"The Church is carrying out its task of propagating the Gospel with unbroken energy and fidelity, in spite of the destruction of its most precious values becoming ever more widespread," the statement declares.

"The Evangelical Church in Germany (including most Lutheranism) is very much concerned with helping congregations struggling with the spiritual problems of the war, so that they may acquire an inner depth of firmness and belief out of these terrible nights of bombardment."

The Alliance is calling on the churches to free themselves from "too narrow subjection to past and dying forms." Proclamation of the Gospel "will have to be made in greatly altered, sometimes completely changed social conditions," it is said.

Can the churches help?

"WILL our Allied statesmen this time have the courage and the foresight to give full recognition to the power of religion as a healing and educating and integrating force in post-war Germany?" asks an American Roman Catholic leader, the Rev. John LaFarge.

He wonders if the experts meeting at Dumbarton Oaks "are fully recognizing the tremendous power which religion can exert, if given a chance, in the reconstruction of Germany."

Germans have been kept in ignorance of the most horrible features of the Nazi policies, he says. When they get the full facts, "we can count on a strong German opinion to support a swift, comprehensive, and ruthless punishment of the Nazi war criminals."

Chiang invites missionaries

WHEN the war is over, missionaries will be wanted to lay the spiritual bases of a new China, says Chiang Kai-shek. Quoted by Bishop W. Y. Chen of Chungking at a study conference on post-war planning held in Philadelphia, Chiang says:

"Missionaries are to come not as guests but as our comrades, working together for the revival of the Chinese people and the peace of the world." According to the bishop, the task of material reconstruction will be undertaken by the Chinese government. "The spiritual rehabilitation will fall upon the church."

A request for funds from the American Section of the Lutheran World Convention has been made for reopening a Union Lutheran Theological Seminary in China.

Six years ago the Japanese occupied the seminary campus at Shekow, Hupeh. A seminary was opened at Hsuchang, Honan, but failed for lack of funds. Missouri Synod missionaries conducted classes at Wanhsien, Szechaun, for a time, but for the past two years there has been no Lutheran seminary.

The new seminary would be in West China. A survey has been made of the number of students who might enroll

IN THE WORLD'S EYE

By Julius F. Seebach

Iceland intends to exercise its newly-acquired independence completely. This carries with it the return of the U. S. military bases in Iceland as soon as the war's end makes it possible. "We are," said President Bjoernsson, after he had conferred with President Roosevelt, "a nation of individualists, and we did not establish our republic in order to become less independent. We intend to own our country, all of it, and without foreign interference." This should encourage other, even larger, republics to recover the liberty they have surrendered during the recent past because of the encroachments of emergencies.

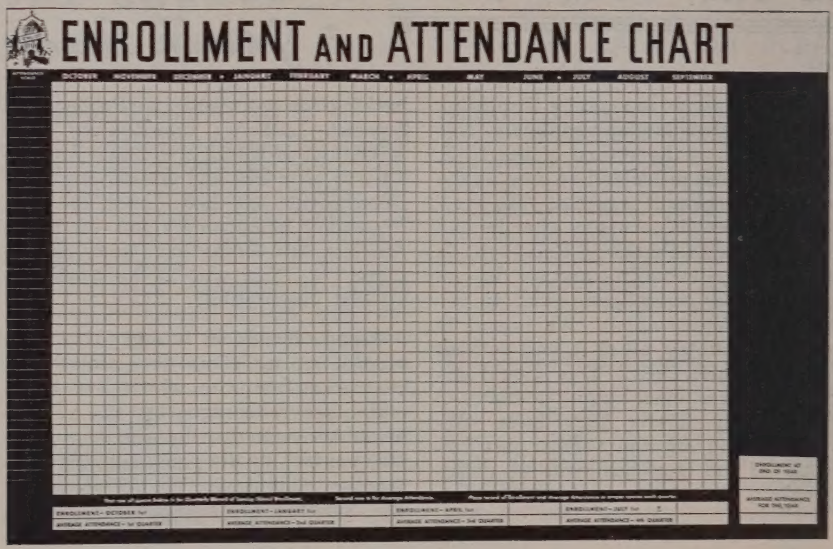
The Popularity of the British royal family is evidenced anew by the one- and two-penny semi-postals which will be formally issued by New Zealand October 2. These Dominion "stamps" of approval will carry on the so-called "health stamp" impress the combined portraits of Princess Elizabeth in the uniform of the Sea Rangers and Princess Margaret Rose in that of the Girl Guides. Their alert faces cast no shadow of doubt on the health significance of the stamps.

Fearing That the end of the war will bring in a "wave of intolerance," such as followed World War I, the Catholic journal, *The Tablet,* of Brooklyn, anticipating hostility toward "Holy Church," recently voiced this sentiment: "There is not a good word to be said for intolerance. Throughout the history of the human race it has been a black blight. It has cost the lives of countless victims." Too true! But then there were the Vaudois massacres; the Inquisition; Spain has had ecclesiastical backing for oppressing its Protestants; Swedish Lutheran missionaries were driven out of Ethiopia to make way for a horde of monks and priests; our State Department has been used to keep Protestant missionaries out of South America, and Bibles have been burned there, etc. Now who in the world did all that intolerating?

Allied officialdom is said to be convinced that the Nazis have secret concentration camps to which Red Cross and other relief agencies are not allowed access to distribute relief, or furnish contact for the prisoners with their families. One conjecture offered is that the inmates are captives of U-boat operations, and they are kept in strict seclusion to keep their possible information from leaking out. There might easily be other reasons involved.

Dr. Sun Fo, son of China's Washington Sun Yat-Sen, thinks that all democratic countries should turn left. Speaking as president of the legislature Yuan before a political training class of the Kuomintang, he stressed the leftist beginnings of China's revolution, and said that "the leftists, not the rightists, have given us sympathy from the beginning." He asserted that China's original help from America was offered by the Communists. Sun Fo seems never to have heard of the Church's far earlier contribution through the inspiration of China's youth by its schools and its message. As a corrective for the present Fascist trend of China's ruling classes, Sun Fo's words may have some value, but he should remember that totalitarianism is no stranger to the Soviet and Stalin. Why left or right? Why not the middle of the road?

THE CHURCH VISITS



A LARGE conference was in session. The members came from several states. A stirring address had been delivered. Now a round table discussion was in process. The leader proposed a question—"What is the one best and surest way of increasing enrollment and improving attendance in the Sunday school?"

The first part of this article is a report of that discussion. When the question was put, a member of the conference from Ohio arose immediately and said, "Mr. Chairman, the one surest and best way is through visitation."

Hoping to get further suggestions the leader asked, "What do others think?"

In rapid succession a woman from Maryland, a pastor from Pennsylvania, and another layman supported the answer of the first speaker.

The leader, still thinking that he could get additional suggestions, took another approach. "Visitation!" said he, "Why, we have been visiting all these many years and enrollment has been going down and attendance has improved very little."

Up came the good woman from Maryland again. "Yes," said she, "but we have not done enough of it; we have not done it in the right way; we have confined it to too limited a group, and we have not done it persistently enough. We must visit, visit, visit. We must visit our members and those who are not members. We must visit with a purpose. We must have something to tell the people and we must leave something with them to read and to do when we are gone. We must invite them to our Sunday school, to our church services, and to our other meetings. If they do not come, we must go to see them again. If they do come once, we must go to see them again to show them that we appreciate their response. There must be no end to our visiting."

Over the large group one could see

nods of approval everywhere. The leader saw that he must stop and discuss visitation. The first concrete contribution to the discussion was the suggestion that there are many kinds of visitation. There is visitation of the sick and of delinquents. There is visitation to secure new members and visitation to hold present members. There is visitation by teachers, by specially appointed visitors, by committees, and even by pupils. There is visitation upon the basis of individual initiative and organized visitation. There are surveys, censuses, and every member visitations.

The conference reached the conclusion that whatever kind of visitation is employed it should be systematized or certain people will be neglected and others may be over-visited.

The conference expressed a strong desire for certain definite materials which are needed in all types of visitation.

Helping to Answer the Need

Respecting the findings of this conference the Parish and Church School Board has included in this year's Parish Education Month a suggestion that during September, or as soon thereafter as possible, every Sunday school conduct an Enlistment Visitation to Enroll Pupils, or A Community Census or Survey to Locate Unreached Pupils, and A Restudy of the Baptized Membership of the Congregation to Locate Inactive Pupils. To help in these activities there were included in the Parish Education Month Packet the following leaflets: *Discovering Others and Reaching Our Own, The Enlistment Visitation,* and *Babies, Babies, Everywhere!* In addition a special Invitation Folder was prepared for visitors to leave in homes when they are visited. This folder contains a short message on the importance of nurturing the Christian life through parish education.

Looking forward to the purpose of the visitation, the Board has also provided a survey card which visitors may fill out and return to their schools and a prospect card which may become a record card in the school's prospect file. A special leaflet on how to build and use the prospect file was included in the Parish Education Month packet.

Two small leaflets: *Enlist* and *Receive Them, O Lord,* have also been furnished. These make splendid materials for visitors to leave in the homes. They present the challenge of the church for attendance.

Finally the Board has prepared a large Enrollment and Attendance Chart on which may be charted a curve showing the growth in enrollment and attendance as a result of visitation and other efforts in the school.

The odds are against visitation today. Long working hours, gasoline shortage, and scattered membership are not conducive to visitation. But the need and the value of visitation are still a certainty. The difficulties can be overcome if we are determined enough. It will pay.

SURVEY CARD

Family Name .....

Address ..... Tel. No. .....

Given Name	App. Age	Church Affiliation		Attends S. S.	
		Name of Church	Local	Yes	No
Father					
Mother					
Children at home:					

PROSPECT CARD

Name .....

Address .....

Approximate age (if child) ..... Tel. No. .....

Parents (if child) .....

Reported by .....

Present relationship to our congregation:

Member ..... Others in family members .....

Attends: Church Service ..... Catechetical Class .....

Vacation Church School ..... Weekday Church School .....

Auxiliary (List) .....

Other Session .....

Other Relationship .....

TEXTS AND COMMENTS

—By J. WILLIAM McCAULEY

SABBATH OBSERVANCE

Read Luke 12: 1-10 and Luke 6: 1-11.

THERE are two kinds of Sabbaths: the seventh "day of rest" and the Christian's "Lord's Day." The former is generally recognized as necessary for physical and mental recuperation; the latter for spiritual development. "Sabbath observance" is conditioned by what view one takes of "the day."

Remember the sabbath day, to keep it holy. Exodus 20: 10.

THE REST DAY. Sabbath in Hebrew means "rest." Machinery needs rest or it will break down. Soil needs a "sabbatical year," as in the Jewish economy, or it will become barren. Even more, organism of the soul needs spiritual recuperation or it will break down or fail in its highest attainments. Human governments from time immemorial have decreed rest days in order to "fallow," to soften, the social soil for greater efficiency and satisfaction.

The seventh day is the sabbath of the Lord thy God. Exodus 20: 9, 10.

THE SEVENTH DAY. This distinction which is given to the seventh day in the Ten Commandments has its first form and justification in the record of the creation of the earth. Genesis 2: 2 reads, "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made."

I was in the Spirit on the Lord's day. Revelation 1: 10.

THE "LORD'S DAY." The Christian recognizes not only the infallibility of natural law but also the necessity of conforming to spiritual requirements. He is not so much concerned as to whether the seventh day is Friday as with the Mohammedans, Saturday as with the Jews, or Sunday, so long as that one day is dedicated by common consent to spiritual recuperation and uplift. "The Lord's Day," to him is holy because it is the day of the resurrection, of the Spirit's outpouring, and of the congregating to receive the Word and Sacraments "in the Spirit."

The sabbath was made for man, and not man for the sabbath. Mark 2: 27.

HUMANITY'S DAY. The punctilious scribes and Pharisees criticized Jesus for healing on a sabbath and even for eating wheat that day as He passed through a field. The sabbath was to the critics holier than its holy Creator. The Puritanic laws, which forbade a man to shave or even walk in his garden on a sabbath or fasting day, and the "blue laws" still on the statute books of Maryland, are holdovers from Jewish legalism. The Sabbath is no fetish to be idolized and *served*, but it is a holy day *for service* of both God and man.

Wherefore it is lawful to do good on the sabbath day. Matthew 12: 13.

THE GOOD DAY. The liberty emphasized by Jesus in the observance of the sabbath does not warrant the license to break through the ancient restraints that have kept "holy"—or "separate"—this day of days. It is a far cry from the Christian Lord's Day to the wide-open "continental sabbath" of unrestricted business and amusement. What Sunday work is "necessary" and what "merciful," as permitted by Jesus, each sensitized conscience must decide.

"THIS is the day of rest:
Our failing strength renew:
On weary brain and troubled brest
Shed Thou Thy fresh'ning dew."

ON WISCONSIN'S CAMPUS

The Church Follows Its Students at the State's University

By A. HENRY HETLAND

A Sunday Evening at the Student House with Pastor Hetland (left)

A PART of the unofficial orientation course for those who become associated with life at the University of Wisconsin is suggested in the opening lines of a popular campus song:

"If you want to be a Badger
Just come along with me."

This article is an invitation to come along and see what is done in the name of the Church for Lutheran students and service people on the Wisconsin campus.

First impressions, generally understood to be more or less lasting, came one Sunday evening shortly after arrival in Madison with attendance at a special meeting of the Lutheran Student Association (LSA), the campus organization for Lutherans. The program consisted primarily of a playlet which was designed to inspire interest in Lutheran World Action and the World's Student Christian Federation, for which offerings were to be taken. It was not the program nor the amount of the offering that made the deep impression, but an incident that followed the evening's regular activity.

The young people were about to go home. Quite characteristically, some of them were first going out to have a "coke." They invited me to go along. When the suggestion was made that they come instead to the Student House to pop corn, the invitation was enthusiastically accepted.

They came—about a dozen of them—and proceeded immediately to enjoy themselves, finishing off the evening with a spirited Hymn Sing. Next Sunday they came again, more of them, and again on succeeding Sunday evenings, with the result that by the close of the school year, there were fifty or

more young people coming in for that kind of informal fellowship after the regular meetings of their LSA groups.

Apparently the "Pastor's Pop and Pop Corn Party" had hit the spot. The young people—most of them from out of town—were enjoying the fireplace and the Student Lounge of their "home away from home."

The Parsonage the Student Center

As a matter of fact, it is their right to feel that way about it, for the Lutheran Student House is not only a parsonage but a Student Center which the young people themselves helped to furnish two years ago when it was first leased. The Sunday evening party was just another event added to a list of activities which in the course of time has included such affairs as coffee hour twice each week, Bible study groups, committee meetings, and informal talk fests.

Conveniently located on Langdon St. ("Fraternity Row"), the Student House has gradually assumed a place of importance in the life of students—the place where they meet other friends, spend a little while in quiet reading or study, or—as occasionally happened by pre-arrangement—where they meet their evening's "date."

Far from being exclusively a social center, it is the place where they may talk with the student pastor or join with others in lively discussions of problems common to students and young people. We shall not forget a recent discussion which started after a committee meeting, with some comment about children and ended in a serious consideration of what constitutes a Christian home. That was the night when a girl asked afterwards to talk with the pastor about the problem of being engaged to one who did not share her faith.

Neither shall we forget the evening when a young man, a graduate student, remained after a Pop Corn Party to seek an answer to the question: "Why should one have Christ in his life?" More recently the Student House has served as a workshop for some young pre-theological students who had accepted invitations to substitute for vacationing pastors.

Some service men have also found their way to the Student House and have been drawn into fellowship with civilian young people, have sat in the lounge reading one or more of the church periodicals that are always available, have come to visit or to seek help in private matters. (*Memo to Pastors:* The service people most apt to stop in are those whose home pastors have suggested it to them. The same is true of civilian students at the university.)

In the Letter of Call which is issued to the pastor for Lutheran students at this university it is stated that his duties include, among other things, that of accepting invitations to preach in churches of the American Lutheran Conference and the United Lutheran Church in America. (There is no special student church in Madison. Students worship with regular congregations.) Thus it has been possible to visit a number of churches in the vicinity of Madison and to meet many pastors and church people who ask questions about student work.

Those contacts have revealed that many are interested in the spiritual welfare of young people but few know much about the mission work our Church is doing among Lutheran students at state and secular institutions of learning. There is usually a pleasant reaction when it is learned that our Church follows her young people wherever they go, even while we do not lose sight of our responsibility for maintaining our own church colleges.

A Practical Question

"How is the work supported?" is frequently asked. The answer, which can-

not be fully given here, lies in the ever-progressing steps in intersynodical relationships. In the American Lutheran Conference it is the Student Service Commission—the Rev. F. A. Schiotz, executive secretary—which directs the work and disburses the money that has been appropriated by the member synods. The United Lutheran Church serves students through its Board of Education, of which Dr. Gould Wickey is the executive secretary.

These two, the Student Service Commission and the Board of Education, work in harmonious co-operation on the several campuses. On some campuses the U. L. C. A. carries the larger share of responsibility. In institutions such as the University of Minnesota, where most of the Lutheran students belong to the American Lutheran Conference, the major support is given by the Conference. On the Wisconsin campus the financial support is shared equally by the two bodies. Campus workers are expected to minister to all Lutheran students, except those of the Synodical Conference, which has its own department.

In order that personal interest and support may be encouraged within the immediate territory or constituency of an institution, there have been organized a number of Lutheran Student Foundations, or similar organizations, each directly connected with the work at a single school. Their function and effectiveness is typified in the following quotation from a letter written by one who had visited an LSA meeting in Madison: "The more we realize what a far-reaching work can be done through the Lutheran Student Foundation, the happier we are in having a small part in fostering such a splendid work. Enclosed you will find our check in the amount to cover balance of our Life Membership Pledge."

It seems appropriate to conclude this account with statements by two former students who were active in the Lutheran Student Association on the Wisconsin campus. We have reason to believe that they fairly represent the attitude of many others. A young man attending a Lutheran seminary says: "I would not be heading for the ministry if I had not been in the LSA." Another, now a chemist in a war plant, sends a substantial gift and writes: "My relationship with LSA at the university has made me cherish the Church and what it stands for."

God grant that our Lutheran Church may be permitted to continue her work of bringing Christ to the approximately forty thousand Lutheran students (prewar estimate) who attend non-Lutheran institutions of higher education.

Churches Bombed in Great Britain

THE churches suffered very greatly in the raids. It would be impossible to catalogue the names of even the most important. Many famous buildings were destroyed or seriously damaged. St. Paul's Cathedral was saved by the heroic labors of a Bomb Disposal Squad who removed, at imminent risk of their lives, a large time bomb that had buried itself deeply beside the walls. Soon after its removal the Cathedral was hit again, the high altar was destroyed and other serious damage done, though by good fortune the main structure was unaffected. Other Anglican Cathedrals damaged or destroyed include Coventry, Llandaff, Liverpool, Manchester, Sheffield, Rochester, Canterbury and Exeter. Westminster Abbey and Lambeth Palace have also suffered. The City Temple, the famous Congregational Church in the heart of London, has been destroyed. In all, over 14,000 churches, monasteries, convents and other ecclesiastical buildings of various denominations in Britain and Northern Ireland have suffered various degrees of damage in enemy raids.

Mark Lathrop Turns Critic

"HERE, Joan; you carry in the soup. Careful of your good dress, now!"

"This isn't a good dress, Mother. This is a school dress."

"Good school dress, then. It took long enough to make it, goodness knows. I don't want it decorated with vegetable soup. Are Mark and your father ready?"

"Daddy's reading the paper and Mark is washing his hands. They needed it! I don't see how that boy gets himself so filthy dirty in one morning."

"Don't you really, Grandma?"

"No, I don't." Joan doesn't like teasing very well. Her face grew sullen for a moment. Then she smiled back at me. I felt a little thrill of accomplishment. I want my children to have faith and honesty and unselfishness and all the major virtues. I also want them to be able to laugh at themselves. The most unhappy people in the world are the ones who take themselves too seriously.

"Come along, everybody," I called. "Want to close that window before you sit down, Jerry? That breeze is almost too much of a good thing."

"How did school go?" Jerry turned to Mark after the blessing had been said.

"All right. Except assembly. Boy! was it dry. Reverend Johns had the talk, and—."

"Pastor Johns, or Mr. Johns, *not* Reverend." Joan sounded smug. I hope this is just a phase she's going through.

"Okay, smarty. I know it's wrong to say Reverend Johns; but when even the principal says it, I feel like a sap saying something different. Well, anyhow, this minister—whatever you want to call him—had the talk, and dry—! It was one of the worst!"

"Hold on, Mark," Jerry interrupted. "I don't expect you to like every speech you hear, but there are right and wrong ways to say what you think about it, just as there are right and wrong ways to use a knife and fork."

"Honest, Dad, if there's anything good to say about that speech, I don't know what it was. It was really fierce. You would say the same if you had had to listen to it."

"I didn't mean you had to say it was good if you didn't think so. But when you start to criticize, remember the speaker wasn't trying to offend you. He would be silly to take time to come and make a speech, time he could have used in many other ways just to annoy you. If his talk missed fire, that's something to regret, not a thing to get mad about. Now, let's have it."

"You make it sound like a lesson in oral expression! But, Dad," Mark was too full of his subject to obey his impulse to stand on his dignity and drop the subject. "Why don't people let up on this juvenile delinquency stuff? I could be a swell delinquent myself; I've had so many people tell me how."

"I think you have something there. There is entirely too much talk about the youngsters who are doing wrong. It might be more to the point to tell about all the boys and girls who are facing unusual situations these days and doing a good job. I know a lot of them."

"What gets me—Sorry, Dad, I'll start over. You can get that 'Mark-you-may-go-to-your-room' look out of your eye. I'll try to say it politely. How's this? I know that Mr. Johns and other speakers who come to our assembly want to help us; but for some reason they all seem to think that if we have

any time on our hands we are going to use it to go around killing and robbing. They want us to take part in after-school clubs and scouts and 'Y' and church clubs. They seem to think that if we have any time to fool around we'll burn the town down or something. Now look at Joan and me. You and mother haven't held our hands every minute after school, and you haven't made us go to any clubs we didn't feel like joining. If you had things to do, you did them and we stayed home and had fun."

"And tore the house up doing it—or am I thinking of some other family?"

"Well, we put everything back, didn't we? You made us!"

There was no point in continuing the discussion. Neither Jerry nor I saw any use in explaining in detail the time and thought that had gone into the children's early training. The times I had stayed home from something I would have enjoyed so very much in order to keep an inconspicuous eye on my small fry were better forgotten, perhaps. If Mark thought he and his sister were just innately trustworthy, by all means let him think so. I caught Jerry's eye. He nodded.

"What time did you come home last night?" I asked. "I heard you come in, but I was too sleepy to look at the clock."

"It was fairly late. After the regular teachers' meeting Mr. Paige had some questions about his particular class and the new *Christian Growth Series,* and he wanted me to stop in at his house on the way home. Mrs. Paige had made a cake and we sat talking longer than any of us realized."

"If the cake was as good as the one she made for us the night we had our class meeting there, I wish she'd sent a piece home with you. You should have suggested it, Dad."

"Well, I like that." I exclaimed in mock chagrin. "What's the matter with the cake I made for supper last night?"

"Not a thing in the world except that there's not enough of it. Can we have some now?"

While we ate our dessert, Jerry came back to the teachers' meeting. "I think we're really off to a good start on the new lessons. At the meeting last night, we talked about the school in general, then broke up into departments to discuss the way we would use the new material in each group. And more than half the teachers are going to attend Leadership Training classes, where they'll get detailed help on the first few and thus be prepared for their newness. Mr. Paige can't go. That's why he wanted specially to talk it over last night."

Mark crammed his mouth full of cake, easing it on its way with a large swallow of milk.

"Christian Growth Series; Christian Growth Series. Now where have I heard that before?"

Joan looked wise. "The new Sunday school lessons, silly."

Mark smiled condescendingly. "She doesn't understand sarcasm. What I meant was that I've heard nothing else for months. Those lessons better be good, that's all I have to say."

"And you'd better get back to school," grinned his father. "That is not sarcasm, either."

I refilled our coffee cups. Jerry was chuckling. "Mark hopes they'll be good! The young cub! After the time and effort that has gone into this new stuff, his majesty, Mark Lathrop hopes they'll be good."

"Pass me the cream, dear. I'm glad you think it's funny. My sense of humor seems to be slipping. Both of the children sounded smug and conceited to me."

"Didn't they? If it gets much worse we'll have to take them down a peg; but I've an idea something will turn up to see to that."

"And if it doesn't?"

"We will have to 'take steps'!"

Across the Desk

As we heard it, the remark was credited to a United States Senator who thought he had grounds for complaint concerning the education of his son. Said he, "I wish I could find a good country school to which my boy could go for a while." No doubt he had prejudices that warped his appreciation of our considerably "modernized" but complicated processes of training the youth. There are a great many items in the program of instruction, and at times importance seems to be given to accessories at the expense of subjects that form the basic structure of education.

No doubt the above is the complaint of oldsters of the McGuffey reader era of culture in America. Maybe their conception of education has the dimensions of the little red schoolhouse, which looks battered and primitive when compared with the impressive structure on the hill and with the township bus that calls for and returns pupils.

Nevertheless, when the traditional three R's are neglected an education is made to look like a set of teeth in which are gaps due to the absence of necessary incisors. When a graduate is unable to read intelligently, spell correctly, write legibly, and count accurately, his school has detoured; in a more modern phrase, it is "off the beam."

SUNDAY SCHOOLS UNDERVALUED

But that on which we desire to comment is the valuation which is given by many people to the Sunday schools of the United States and Canada. One reads, and perhaps hears, comments by which these teaching agencies are classified as juvenile, impractical, and beneath the notice and support of grown-ups. "This army is no Sunday school," we recently saw put into the mouth of a soldier. Youths are apt to think the date of the arrival at self-determination is the signal to end Sunday school attendance. Some of them even talk sneeringly and refer critically to the religious instruction and examples which they have been privileged to receive from the church school and its teachers.

Unfortunately, the church has not defended itself against false and undeserved criticisms. In some instances the superiority of parochial education has been advocated. Such zeal for instruction in religion seems to obscure the facts in the history of America's policies of church and state. The parochial system preceded the establishment of our public school network: it was found incompatible with the freedom of worship, which required the form of denominationalism for its expression. The Sunday and catechetical schools were encouraged and strengthened in view of the defects of parochialism both abroad and on the Western continent.

The Sunday school was, and is, the agency of an evangelical and free organization. It has done a good job in America and Canada—one that entitles it to praise and not to supercilious comment. At this time our equipment for teaching religion is excellent, and the knowledge of God's Word can be adequately taught where the Sunday schools are given a chance. It is fallacy to insist that the church must teach science, history, economics, and sociology in order to protect these subjects from heresy. The doctrines of religion are not so tangled up with the products

of secular advancement as to compel the church to be the sole source of teaching. The Bible's meaning does not call for laboratory tests, nor does it acquire accuracy by being taught by a person clothed with some form of ecclesiastical recognition and instruction. The Word of God, even in its versions, has the quality of conveying truth divinely revealed.

THE LUTHERAN suggests that some plain speaking is needed for the thousands of parents who do not encourage the use of Sunday schools for instruction in religion. They either do not know what their indifference leads them to neglect or they fail to appreciate what this great institution has done in maintaining the fear and knowledge of God among us.

RELATIVE TO BABIES

IN the July issue of *Lutheran Welfare,* monthly journal of the Lutheran Welfare Society of Minnesota, there is an article bearing the heading, "Why Social Workers Get Gray Hair." It seems that one function of this thirty-two-year-old society is provision of care for babies who for one reason or another lack the normal domestic provisions for growth from infancy to capacity for self-support. Some are the victims of misfortunes that make them orphans. Others are received for care after "courts of domestic relations" have found those responsible for their birth unable or unfit, or both, to rear them.

We quote the article's complaint:

"During the months of May, June, and July we have accepted a total of 35 new children, 8 in the Receiving Home and 27 in boarding homes. One of our biggest problems has been to find enough boarding homes for these children. At one time we had eight babies referred for boarding home care and no place to put them. Aren't there some more mothers in the Twin Cities area who love to take care of babies and who would be willing to help us out by taking an infant for a few weeks or months?"

A later paragraph in this Twin City story gives annual statistics for six years relative to applications for adoption of children. The records show that approximately twice as many applications have been addressed to the society as could be granted. As of January 30, 1944, there were 234 applications from families wanting children to adopt, awaiting assignments.

The report also comments that the situation in Minnesota "seems to prevail the country over." Certainly the experiences of the Inner Mission Board of the Ministerium of Pennsylvania yield similar conclusions. This organization, functioning over eastern Pennsylvania, has 519 "wards of the court" under its care. Of this total, 319 are cared for in "foster homes." The remaining 200 are in institutions. Philadelphia supplied 240 of the 519.

Inquiries added the information that while "foster parents" do not legally adopt the children placed with them, many of them register with child placement agencies because they love children. In fact, one condition to which the court and the society give high importance is the qualification "to like children."

THE LUTHERAN has also learned that while publicity, larger incomes and improved economic security has led more people to seek children for adoption, child-placing agencies are exercising more and more care in their assignment of children for adoption. Again we quote the Minnesota Welfare Society:

"Arrangements are made for babies to remain with their own mothers or relatives whenever that seems to be the best plan and many more mothers are now able to keep their babies because they can get better jobs and earn more money. Many babies are considered unsuitable for adoptive placement because of hereditary factors in their background or because of personal handicaps."

An Undergradute Course

By Nathan R. Melhorn

New Testament's Instruction for Commencement Activities in the Way of Life

Read Matthew 4: 1-4; 6: 24-34 and Luke 4: 16-30. Adult Scripture for October 8

MANY phrases are employed to signify our personal life in the world. As seen in the path traveled from the cradle to the grave, it is a pilgrimage. Paul described it as a race, at the end of which those who finished the course were rewarded with the crown of everlasting life. The early Christians called themselves Followers of The Way, indicating their acceptance of a journey out of this world into another. When the "twice born" are thought of in relation to each other in the victory of God's will over Satan's, they are citizens; their kingdom is that of heaven.

But in the Scripture excerpts which have been chosen as the study texts for adult Sunday school classes on October 8, one can see an outline for the discipline which is distinctively Christian. Disciples, let it be remembered, are those who are the pupils of our Lord. Their textbook is the Bible. Their instruction is transmitted by means of the church to whom the Son of God has assigned the revelation of the Father's will for proclamation. The goal of Christian discipline is to know, practice and publish those laws and promises which God has provided for our guidance in thought and our actions in daily life.

Of Two Constituents

The first step in discipleship lifts us to the level where we discern a kind of duality in ourselves. We are neither completely material (of the earth earthy) nor completely spiritual, though spiritual attributes are assuredly as human as are arms and legs. Originally the material and spiritual characteristics of the being made in God's own image functioned in equality with each other, but Satan's deception and man's fall overcame this parity and sin entered. The "Fall of Man" to which the world often refers contemptuously, is a historic fact; its results remain to this day. No conception of living is correct which ignores the spiritual activities of an individual or the evil impulses which set up constant friction between what we *should* desire to do, and our actual performances; we have had to contend with the negative and dissolving forces of evil.

Regard for and confidence in our spiritual equipment is a weapon of victory over the sin that crouches at the door of every heart. Conquest of lusts that are the resultants of desires misformed by wickedness, will not be attempted unless we believe. The lack of faith in the soul's welcome to God's presence and His shelter is often due to false ideas about man's spiritual capacities. Jesus calls us to become pupils of His teaching since thereby we can learn the truth in distinction from errors due to false teachings.

The Message of Jesus

While it is true that our Gospel explains man to himself, this is a minor objective of divine revelation. The great purpose of becoming Jesus' disciples is to come to the knowledge of God's will for us. When we pray in obedience to the direction of Jesus, "Thy will be done" instead of our own, we are asking to know the mind of our Creator relative to our relations to Him, to each other and to His eternal Kingdom. The excerpt from Luke's Gospel, chapter 4, verses 18 and 19, is a proclamation, prophetic while prior to His day, but a realization to all who became or become His disciples. It is a marvelous outline of the accomplishments of divine grace.

DAILY BIBLE READINGS

October 2-8

M. Jesus Faces the Tempter. Matthew 4: 1-4.
T. Jesus Announces His Life Program. Luke 4: 16-21.
W. Jesus' Life Work Foretold. Isaiah 53: 1-2.
Th. Jesus, the Saviour of the World. John 3: 13-17.
F. The Seeking Saviour. Luke 19: 1-10.
Sat. The Call of Levi. Mark 2: 13-17.
S. Jesus, King of Kings. Revelation 19: 11-16.

THE YOUNG PEOPLE

By Amos John Traver

CHRIST COMES TO ME—In Holy Baptism

Romans 6: 3, 4

THERE was baptism before Jesus. It is easy to see why that would be. Water cleanses. When one is promised the forgiveness of his confessed sins, washing with water becomes the symbol of that forgiveness. Pilate had something of that idea when he formally washed his hands in the presence of the Jews. He was proclaiming that he was not soiled by guilt in the death of one he thought to be innocent.

John the Baptist preached searchingly to all who came out to the Jordan to hear him. He did not preach an easy gospel but made them feel the guilt of their sins. He did offer the assurance of forgiveness to those who would repent and make restitution. As a sign of their repentance he used the traditional sign of forgiveness, baptizing them in the Jordan. Jesus identified Himself with sinners by accepting that same rite of baptism. But this was not Christian baptism. Luther called the baptism of John the Baptist "the vestibule to Christian baptism." Jesus took over this traditional rite and gave it a new and fuller meaning.

Jesus' Work Completed

The institution of Christian baptism came at the end of Jesus' earthly life. It is coupled with the great missionary commission. (Matthew 28: 18-20; Mark 16: 15, 16.) Jesus was looking ahead to the coming of the Holy Spirit in power on Pentecost. It became more than a symbol. It is a means of God's grace. It offers birth into Christ's kingdom.

Paul writes in our scripture lesson of baptism as being into Christ's death. That is a difficult thought for us to follow. In baptism we actually share the death and resurrection of Jesus Christ. We share all that Christ has secured for us in the full and complete forgiveness of our sins, new power for Christian living, and assurance of eternal life. All this is a gift, not earned by our keeping of any rules for good living. Baptism confers salvation on all who submit to the sacrament with trusting hearts.

There are a number of familiar verses that express the idea that baptism is "into the name of the Lord Jesus Christ" or "into Jesus Christ" or "into Christ." (Acts 2: 38; 8: 16; 19: 5; 10: 48; Galatians 3: 27 and Romans 6: 3.) In other passages the name refers to the Trinity, Father, Son and Holy Spirit.

What a mystery! Through baptism we come to a state of surrender to the ownership of Christ. We accept a relationship of unreserved obedience to His will for us. We enter into fellowship with Him.

A Sacrament

We easily remember our instruction in the catechism as to a sacrament. It differs from a sacrifice in that it is something God does for us, rather than something we do for God. We also remember that there were three characteristics of a sacrament: 1. It must be instituted by Christ. 2. There must be an earthly element, something visible and material. In baptism, of course, it is water. 3. There must be a special heavenly gift; here the forgiveness of sins, salvation.

There is a real difference here in the understanding of baptism. To many Protestant Christians it is only a symbol. To Lutherans it is *a means of grace*. Through it God gives what it promises: "He that believeth and is baptized shall be saved."

* * * *

TO LEADERS: Topic date, *October 8*. It would be helpful and interesting to have your pastor talk on the modes of baptism and the baptism of infants. Next topic, *Christ Comes to Me in Holy Communion.*

The Answer Is, No

Must Men Hate? By Sigmund Livingston. Harpers. 344 pages. $2.50.

PREJUDICE against the Jews is increasingly common in America since the first world war. Like any other disease, it is contagious. And fairly often it is deliberately cultivated by vicious propagandists.

Mr. Livingston (a Jew) believes the way to combat this prejudice is to answer calmly and logically each false charge that hate-mongers fling. "The Jews are getting their hands on all the wealth," some say. Mr. Livingston names eight Gentile families which possess in the aggregate more wealth than all the Jewish bankers and industrialists in America.

"The Jews control the newspapers. . . ." Well, only 3½ per cent of them, according to actual figures.

This book is a calm, factual refutation of most of the rumors which go the rounds. It will greatly assist men of good will in their efforts to set their brothers straight, and might even impress people who think and speak out of blindly accepted irrationalities. Mr. Livingston does not attempt in this book a full history of anti-Semitism, but gives enough background to clarify the current issues.

G. ELSON RUFF.

Reminiscence

80 Eventful Years. By Ludwig Ernest Fuerbringer. Concordia. 267 pages. $2.

THIS little volume of reminiscences will be of special interest to those who would like to know more about the inner history of the Missouri Synod. Its author, who until last year was president of Concordia Seminary, is a nephew of the great C. F. W. Walther. His book thus bears the credentials of first-hand experience amplified with material drawn from various written sources. Among these is *Der Lutheraner*, founded by Walther in 1844, and edited in recent years by Dr. Fuerbringer. Although autobiographical, this book is chiefly concerned with the lives of churchmen with whom the author was intimately associated.

E. THEODORE BACHMANN.

Church Music

The Music for the Liturgy of the Lutheran Hymnal. Authorized by the intersynodical committee on hymnology and liturgics for the Synodical Conference of North America. St. Louis, Mo. Concordia. 124 pages. $3.

IN this book provision is made not only for the chants of the responses in the services, but complete melodies for the altar-song of the minister are given. There is a fine introduction, which contains a rationale and explanation of method of the minister's chant. One might disagree with some of the intonations provided (*e.g.*, that for the Sunday collects in The Service), and with some of the settings of the canticles (*e.g.*, that for the Gloria in Excelsis). On the whole the volume will be serviceable for the churches for which it has been provided. It is very durably bound, but one would wish for a more interesting color than the somber black and gold which is used.

GEORGE R. SELTZER.

Bible and Science

The Six Creative Days. By L. Franklin Gruber. Lutheran Literary Board. 105 pages. $1.

"THE works of God can never be in conflict with what is truly the Word of God." This theme runs through this compact little book, a posthumous printing of the study and research work of a truly great scholar, pastor, editor, theological seminary president. It is thoroughly scientific and truly evangelical.

It will be welcomed by every pastor as a scholarly yet simply written exposition of the relationship of a true science and revealed religion as summarized in our Lutheran theology. *The Six Creative Days* offers "an interpretation of the biblical account of creation in the light of the existing universe as we know it."

JOHN F. FEDDERS.

To the Argentine and Beyond

Executive Secretary NONA M. DIEHL Sent with Greetings to Buenos Aires and Other Mission Centers

By MRS. O. A. SARDESON, Pres., Women's Missionary Society

THE Women's Missionary Society of the United Lutheran Church is sending *Miss Nona Diehl,* its executive secretary, to visit our Mission in the Argentine. This is the first time that the Women's Missionary Society has ever sent a representative to one of its fields. This account of her trip is being written a few days before she is scheduled to take off from Miami, Florida, traveling via Pan-American Airways, and

Miss Nona M. Diehl

at the time of this issue, September 27, she should be nearing Buenos Aires.

The Women's Missionary Society had three reasons in mind when they voted to have Miss Diehl visit the Argentine. The same reasons moved them to recommend that, if possible, the visit might also include our field in Liberia.

The first reason is an urgent invitation from the Mission in the Argentine, asking that we send a representative to their twenty-fifth anniversary celebration. The Board of Foreign Missions recommended further that we consider this request favorably.

But there are other reasons involved, the second of which is this: Our work in the Argentine has never been extensive, and we have wondered why. We have asked how we could best co-operate with the field; how we could find the type of women workers requested to serve in extensive parish work. Miss Diehl will survey the present situation and will confer with our missionaries, and with church leaders, and ask whether there is need for us to augment our staff in a program of enlarged service.

At the Roanoke Convention, held October 1943, we voted that during the triennium 1943-46, in co-operation with the boards of the Church, we seek out, educate, train and recommend to the appropriate boards of the Church not fewer than **twelve young women** qualified to be called and commissioned to serve the Church at home and overseas in an expanded program; that we give during the triennium an adequate sum over and above the regular budgeted items with which to educate and place in service these missionaries. This action is our way of saying that we believe the work of Christ's Kingdom must be extended. Where these twelve can best be placed is, of course, a question of prime importance.

We talk, plan and read much today about the post-war world. What will education offer? What will the Church do? These and similar questions will be answered by men and women who recognize the importance of education, by men and women who believe in the concerted effort of Christians working through the Church. That effort means the offering of ourselves to God to be used by Him in the building of His Kingdom here on earth.

The Women's Missionary Society collectively senses the great challenge of tomorrow which is being given today. It welcomes every opportunity that offers avenues of service. Miss Diehl's trip to the Argentine is one such avenue; and so we bid her go wishing her God-speed.

Midwest Miscellanies

DAILY VACATION BIBLE SCHOOLS FOR INDIAN CHILDREN
Well-attended Luther League Convention

By Martin Schroeder

With work among Indian children added to his previous missionary activities, the Rev. Lorin J. Wolff of Good Shepherd Church, Lindy, Nebr., during the summer conducted four separate daily vacation Bible schools of two weeks each. They are distributed over Lindy, Star Church, Weigand school, and the Indian Holy Faith Church (Episcopal), all located in the isolated Niobrara country of Knox County. Planning with the distant Episcopal vicar at Santee, the school for Indian children was made possible. This church is otherwise served by an Indian lay reader in the Dakota language only. Pastor Wolff's school was the first organized religious training in English which most of these children from 6 to 15 years of age ever had. The Children of the Church literature was used. The pastor describes this new contact as most gratifying to his efforts. The organist was a 60-year-old Indian, Moses Saul, who came five miles every day to play for these children, and an Indian woman, with three children of her own in the group, was the faithful helper. The enthusiasm of all participants was inspiring.

These Sioux Indians came to these parts in the 1860's from Minnesota, where uprisings caused their being dispersed, in custody of the government, to other areas. The Episcopal and Congregational churches shared in resettling some of them in the Niobrara country. The latter established a Christian training school for them at Santee, Nebr., now entirely under Indian management. With the organization of these various schools Pastor Wolff has expanded the possibilities in his rural mission field beyond any previous expectation.

The *Midwest Lutheran,* a new monthly, has made its appearance. As the title indicates, its purpose is to provide a comprehensive news medium and conveyance of promotional material for the constituency of Midwest Synod, particularly its auxiliaries. The Rev. Paul Kuehner of Pender, Nebr., is editor; business manager, the Rev. W. V. Churchill of Bennington, Nebraska.

Pastor Hansen Honored

St. Matthew's Church, Johnson, Nebr., gave Pastor E. C. Hansen a real surprise when on July 27, they and friends from near and far gathered to celebrate with him the twenty-fifth anniversary of his ordination. The Rev. G. K. Wiencke, the only surviving synodical officer participating in the sacred act, was the master of ceremonies. A rich program of musical selections and addresses was provided. Pastor Hansen was the recipient of a military wrist watch. Pastor Hansen has served for eight years, this being the longest pastorate held in the nearly forty-year existence of the congregation. Apart from his regular parish work, he has taken great interest in the 4-H club activities of his county. He holds regular services with the group and counsels them in his particular capacity as a minister. By being recently appointed 4-H chaplain for Nemaha County, he became the first Lutheran pastor in the state to hold such a position. He has been in charge of county-wide annual Rural Life Sunday services with hundreds of 4-H boys and girls present. This year he took part in the annual state camp at Seard, Nebr., where he conducted the daily vesper services and also spoke over Station KFAB, Lincoln, Nebr.

The Rev. J. J. Bahuth was installed August 10 by the president of Midwest Synod, the Rev. Herman Goede of Columbus, Nebr., as pastor of Trinity Church, Tea, S. D. He succeeds the synod's senior, Pastor Paul Bieger, who retired after fifty-six years in the active ministry and is now making his home with his son Arnold at Osceola, South Dakota.

Christ Congregation, Pierce, Nebr., has planned to replace their opera chairs with real pews, also to purchase a new organ.

Building new cement steps and sidewalks, and painting the church were done during the summer.

Immanuel Church, Madison, Nebr., the Rev. R. Jobman pastor, have completed their plans for the building of a basement under the church. St. Peter's, Creston, Nebr., also served by Pastor Jobman, have decided on art glass memorial windows for their church.

Luther League Convention

For months past the Midwest Synod communications system was crowded with urgent appeals to the youth of the church to attend the 1944 Luther League Convention, August 22-24, at Trinity Church, Columbus, Nebr. The host pastor, the Rev. Herman Goede, president of Midwest Synod, and his local committee did their share to leave no one in doubt as to the cordial welcome awaiting all comers. So they came, twice as many as had asked for reservations. Hospitable homes found room for 240. Several new Leagues made application for affiliation with the synodical League: St. John's, Columbus; Zion, Platte Center; Immanuel, Hastings; St. Peter's, Pilger; St. John's, Schuyler; and Zion, Wakeeney.

The sermon at the opening night service was delivered by the Rev. Carl Goede of Messiah Church, Grand Island, Nebr., on the theme, "Onward, Christian Soldiers." After devotions Wednesday morning by the Rev. Werner Welchert of Lanham, Kan., the routine of the convention was taken over by President Norman Schroeder of St. John's Church, north of Scribner, Nebr., who presided at all business sessions. Following a musical selection by the Wayne League, under the leadership of Pastor Kenneth deFreese, Dr. Richard Syre, professor of systematic theology at Western Theological Seminary, Fremont, Nebr., gave an inspirational address.

During the afternoon session it was the Rev. J. E. Stockman, Chief of Chaplains, Army Air Base, Lincoln, Nebr., who provided a high point by speaking on, "The Attractiveness of the Christian Religion." Another speaker at this session was Miss Elaine Kluge of the Scribner League, 4-H queen of the Nebraska clubs. She explained the work carried on by this organization and it was voted to endorse its activities for local Leagues where the two programs may be made useful to each other.

Wednesday evening was banquet night. Nearly 300 sat down to a feast in the city auditorium. President Fred C. Wiegman of Midland College, Fremont, and the Rev. J. E. Stockman were the speakers.

Thursday meetings were opened with devotions in charge of the Rev. Fred Ollendorf of Zion Church, Platte Center, Nebr. Miss Ruth Blackburn of Washington, D. C., secretary of the Luther League of America and a native of these parts, spoke in behalf of the greater objectives of the national League. The ensuing discussion revealed a hearty response to her address. The banner, given annually to the League with the highest achievement record, was awarded to St. Paul's, Emerson, Nebr., the Rev. Henry Rowoldt pastor.

Officers elected are: President, Norman Schroeder; vice-president, Kenneth Jacobs, Madison, Nebr.; secretary, Harlan Von Seggern, Hooper, Nebr.; corresponding secretary, Mildred Engel, Columbus, Nebr.; treasurer, Henry Evers, Odell.

Midwest Synod's Young People in Convention

South Carolina News

Church Activities in "The Palmetto State"

By Wynne C. Boliek

The thirty-fourth annual convention of the *Luther League of South Carolina* was held at Trinity Church, Elloree, the Rev. Luther H. Jeffcoat pastor, August 22 and 23. Speakers for the convention included the Rev. W. J. Ducker of Philadelphia, representative of the Luther League of America; Dr. James C. Kinard, president, Newberry College; the Rev. Karl W. Kinard, president of the South Carolina Synod; Miss Catherine Stirewalt, missionary to China; the Rev. George E. Meetze of Columbia; the Rev. Raymond Ellsworth of Batesburg; Dr. Paul M. Kinports of Charleston; and officers of the State League. The convention was presided over by Mrs. T. W. Irick, state president.

The theme of the convention centered in the hymn, "Christ for the World We Sing." Reports indicate that the youth of South Carolina are vitally interested in "bringing the world to Christ." The business sessions and the inspirational addresses and meditations were of the highest order.

Officers elected for the new year are: President, Jeannette Coyner; vice-president, Richard Fritz; treasurer, Margaret Paysinger; recording secretary, Emma J. Ballentine; corresponding secretary, Bette Shealy; statistical secretary, Judy Kleckley.

A Welcome Letter

A letter was recently received by the Lowman Home for the Aged and Helpless, White Rock, S. C., from Chaplain (Colonel) F. Herbert Moehlmann, now in foreign service on the "Atlantic side." The letter contained a money order in the sum of $93 which represented an offering made by men in service on foreign soil. Not only was this gift highly appreciated by this institution of Christian mercy, but indicated a spirit of worshipful devotion and love by these men for a high type of Christian service. Such an act on the part of these men should search the hearts of many on the "home front" who are less thoughtful and considerate of the needy.

In the Capital City

Christ Church, Denny Terrace, Columbia, was formally organized Sunday morning, August 6, with some thirty charter members. Dr. J. B. Moose of the Lutheran Seminary has been supplying this work for some months and was in charge of the organization service, and delivered the sermon. The Rev. Karl W. Kinard, president of the South Carolina Synod, was liturgist, and brought greetings. The choir wore new vestments, the gift of St. Matthew's Church, Charleston. August 15 the Rev. J. Luther Ballentine of the Blythewood Parish assumed duties as pastor of this congregation also, and for the present it will be a part of this parish. The lot upon which the church has been erected was given by Mr. Lucius Denny, who also gave considerable assistance in the erection of the building. The Women's Missionary Society of the synod and churches of Columbia and vicinity together with interested individuals aided in the development of this work. Trinity Church, Parr, donated the chancel furniture. Services have been held in this area for a number of months and the members now feel that the congregation will develop more rapidly.

Mt. Tabor Church, West Columbia, the Rev. J. A. Keisler, Jr., pastor, continues to make progress rapidly. The congregation recently purchased eight lots where they plan the erection of a new church. They also expect to erect a new parsonage. Funds for this development continue to grow.

Plans for the erection of a Parish Education Building have been made by the *Church of the Ascension, Columbia,* the Rev. Henry A. McCullough, Jr., pastor. Funds are being received regularly towards this end.

Plans have been completed for the annual *Leadership Training School for the Lutheran Churches of Columbia and Vicinity.* The school will be held the last week in September and the first week in Octo-

ber. The theme for the school is "Christian Growth Through Evangelism." This will introduce the new *Christian Growth Series* of Sunday school literature and also emphasize a vigorous program of evangelism.

With the Pastors

The Rev. Cecil Carpenter of Pomaria has resigned this parish to accept a call by St. Paul's Church, Mt. Pleasant, and Trinity, Georgetown. He expects to begin his new work October 1.

On the evening of July 9 the *Rev. Raymond R. Ellsworth* was formally installed as pastor of Faith Church, Batesburg. Pastor Ellsworth came to this new work after serving acceptably for a number of years in the Union-Whitemire Parish. The president of the synod gave the charge to the pastor and the Rev. J. L. Drafts gave the charge to the congregation.

The Rev. Vernon F. Frazier, who has served St. Paul's Church, Mt. Pleasant, and Trinity, Georgetown, resigned in order that he might pursue his studies further at Gettysburg Seminary.

The Rev. Henry D. Kleckley has resigned the Saluda Parish after serving for more than seven years, to accept a call to Advent Church, Navy Yard, near Charleston. He succeeds the Rev. Dermon Sox, who served this work acceptably for many years but resigned to accept a call to Messiah Church, Atlanta, Georgia.

The Rev. Lester A. Wertz began his duties as pastor of St. Matthew's Parish, Cameron, August 20. Pastor Wertz, originally from South Carolina, had served ably in the Virginia Synod since graduation from the seminary. He came to Cameron from Pulaski, Va.

Congregations Throughout the Synod

Trinity Church, Greenville, Dr. E. Z. Pence pastor, celebrated the thirty-fifth anniversary of their organization August 27. The speaker for the morning service was the Rev. C. L. Miller, who had an important part in planting this church in the Piedmont section of the state. The Rev. Shelton Moose, a son of the congregation, was one of the speakers.

Homecoming Day was celebrated by the *Nazareth Congregation, Lexington,* the Rev. B. S. Dasher pastor, August 6. The pastor preached at the morning hour and the president of synod in the afternoon.

Nativity Church, Spartanburg, the Rev. George Sigwald pastor, has placed an order for new pews and is making other improvements on the property.

The Church of the Good Shepherd, Walterboro, the Rev. Paul G. McCullough pastor, is erecting a parsonage by the side of their church. This is made possible through aid from the Board of American Missions and interested friends.

The Rev. Alton C. Clark, pastor of *Holy Trinity Church, Anderson,* reports some $6,000 received for their Parish Building Fund.

Faith Church, Batesburg, was presented a service flag by the Women's Missionary Society. On the day of presentation, Chaplain E. Bryan Keisler brought the message.

The interior of *Wittenberg Church, Leesville,* the Rev. J. Milton Frick pastor, has recently been redecorated and new Common Service Books have been purchased.

Church Destroyed by Fire Replaced

Zion Church, near Lexington, the Rev. T. F. Suber pastor, held a special service on the afternoon of July 30 for the purpose of laying the cornerstone of their building. The old church was destroyed by fire some months ago, but the pastor and congregation were equal to the occasion and in a spirit of loyal devotion, assisted by interested friends, set about replacing the structure which had been destroyed. The address was delivered by the Rev. J. L. Drafts of Gilbert, president of the Western Conference. It is hoped that the new building will be ready for dedication within a few weeks, and this without debt.

It was the privilege of the writer to participate in a Preaching Mission in August at *St. Matthew's Church, Konnarock, Va.* The association with Pastor H. E. Poff and Superintendent A. K. Hewitt were quite helpful. To have a first-hand experience in this important Mountain Mission Work was an inspiration. The church is rendering a most helpful service in the whole area through its schools, its churches, and the medical center.

Western Pennsylvania

Congregational Institutions Bear Evidence of Members' Interest

By George E. Little

A tornado—almost an unheard of thing in this area—sped into southwestern Pennsylvania Friday evening, June 23. Its devastation narrowly missed a number of churches around McKeesport and other places, but at Rural Valley, located between Kittanning and Indiana, it leveled to the ground First Lutheran Church, the Rev. C. E. Butler pastor. Only the sturdy tower remained standing. The congregation had ample fire insurance, but no tornado insurance. Prompt action was taken by the mission boards to loan them the necessary funds for rebuilding. But a heavy burden still remains on this stricken group of fellow Lutherans, and President H. R. Shepfer, D.D., of the Pittsburgh Synod has appealed to all the congregations for help.

Benevolence-minded Youth

Here is an indication that the coming generation of Lutherans in western Pennsylvania will be benevolence-minded. Each year the Pittsburgh Synod's Luther League works on a missionary objective of its own—this in addition to active support of the national missionary objective of the Luther League of America. So far in 1944 these young people have given nearly $300 to Lutheran World Action. And now for their 1945 synod objective they have decided to raise funds toward the rebuilding of Rural Valley Church. There were also other things to inspire the 250 Leaguers and their pastors, gathered in annual convention in July at First Lutheran Church, Butler, the Rev. Paul Daugherty pastor. "The time is now! For what? For a period of decision on the part of every one of us." So spoke the convention chaplain, the Rev. W. G. Leubin. Delegates also heard an eyewitness account of the attack on Pearl Harbor, and the subsequent care of wounded from Major Marie S. Galloway, chief nurse at the U. S. Army Deshon Hospital, located near Butler. Concluding, she asked that time and patience, rather than too much sympathy, be given the returning service man.

The Flood Control Project in the Mahoning Valley necessitated the relocation of *Salem Church, Smicksburg*, the Rev. J. B. Troutman pastor. The cornerstone was removed from the old church and placed for the new one at a service held June 25.

Summer Anniversaries

Here are some of the anniversaries observed during the summer: fifth of St. Andrew Church, Brownsville, the Rev. I. N. Dundore pastor; twentieth of Hope Memorial, Smithton, the Rev. Donald Moore; fiftieth of Trinity Church, Ellwood City, the Rev. F. H. Daubenspeck; seventy-fifth of the Elderton Parish, the Rev. P. L. Schmiedel; and of Christ Church, East End, Pittsburgh, the Rev. J. M. Nycum, Jr.

The twenty-fifth anniversary of the ordination of G. L. Himmelman, D.D., Bellevue, was observed. For the occasion Emmanuel Church held a special service and gave him a substantial gift of money, while the women's societies presented him with a silk pastor's robe. In addition, the church council granted him a vacation with sufficient funds to attend the Summer Graduate School at Chicago Lutheran Seminary.

Stricken with infantile paralysis while on vacation, *Ivan Rettmann*, twelve, departed this life July 10 at the Erie Hospital. He was the only child of the Rev. F. W. Rettmann, pastor of the First Hungarian Lutheran Church, Hazelwood, Pittsburgh.

Good News from Thiel College

At Thiel College, Greenville, there are well-founded hopes for the early completion of Livingston Hall, dormitory for women. Word came in June that WPB had granted a high preference rating of AA-3 to this project, which allows the securing of materials immediately. No such priority has been given since Pearl Harbor to any college dormitory project. Work

was to begin as soon as contracts could be let. With $50,000 still needed, a "pay as you build" policy will be in effect beyond a certain stage of construction, and an appeal has been made to the congregations of synod.

Lawn Vesper Services were held every Sunday evening during the summer, with fine attendance, in both churches of the *Ruffsdale Parish,* the Rev. L. E. Fackler pastor. The last week of July the parish conducted a most successful mission class with Dr. and Mrs. C. K. Lippard, returned missionaries from Japan, as leaders.

It was wedding bells for their new pastor, and Christ Church, Latrobe, was beautifully decorated for the service, when the *Rev. Melville Newman* and *Miss Rose Ann Pohland,* Latrobe, were married August 14.

"Ninety years of service to the orphaned, half-orphaned and otherwise dependent children of the church!" That is the splendid record of the *Home and Farm School at Zelienople.* It was founded with a one-dollar bill and an abiding confidence in Him Who says, "I will be a father to the fatherless." One hundred four children are in the Home, and the superintendent is the Rev. E. S. Proper.

The Rev. W. H. Marburger has completed his first year as pastor of Trinity Church, New Brighton. With fine cooperation from the members, the church indebtedness was reduced $8,000 and the apportionment overpaid. Fifty-four new members were received during the year.

Death of Valuable Surgeon

Pittsburgh lost one of its outstanding surgeons, and Mt. Zion, East End, a very active and consecrated layman, with the passing July 7 of *Dr. N. Parke Davis.* He gave liberal support to Lutheran Inner Mission work, and also to the care of orphans and aged of the church, at the Zelienople homes. In his will he made a bequest of $10,000 to Mt. Zion Church, and the same amount to the congregation of his boyhood, the Church of God, Franklin. The funeral service was in charge of Pastor J. J. Myers, D.D.

The following pastors received and accepted calls during the summer: *The Rev. Edward Wagner* to St. James Church, Emsworth; *the Rev. Wallace Fischer* to First Church, Pittsburgh, as associate pastor with A. J. Holl, D.D.; *the Rev. Raymond Agnew* to Grove Chapel Parish, and to the near-by synod rural supply churches, Cookport and Antioch; *the Rev. Werner Eberbach* to the parish of St. Paul, Tarentum, and Trinity, New Kensington; *the Rev. Thomas Hoeninger* to First German Church, Beaver Falls.

Meanwhile, *Ellis B. Burgess, D.D.,* has again retired, because of ill health, after serving three years as acting pastor of St. Matthew Church, Crafton, during the absence of Pastor A. E. Teichart, U. S. chaplain. And so has the *Rev. E. W. Barnett,* who had been acting pastor of First Church, Leechburg, during the absence of Pastor W. F. Pfeifer, Jr., U. S. chaplain.

Pastor for Lutheran Students in New York City

The Rev. Donald R. Heiges was called by the Board of Education of the U. L. C. A., to become the first full-time pastor for Lutheran students in the metropolitan area of New York City. He is also the first Protestant pastor for city-wide work among students.

Before going to New York July 1, Mr. Heiges was on the faculty of Gettysburg College and was campus chaplain. He has been an adviser of the Lutheran Student Association. Pastor Heiges was graduated from Gettysburg College and Seminary. He and Mrs. Heiges have traveled in Europe and the Near East. Immediately following his ordination in 1931, he was pastor of a congregation in Pennsylvania.

Mr. Heiges, as Lutheran pastor for students, is on the official staff of the chaplain of Columbia University, and is directly associated with the religious work staffs at New York University and Hunter College. On all other campuses in Greater New York, including nurses' training schools, he has the entree for Lutheran student work. He is the adviser of the Lutheran Student Association of Greater New York and is the correlator of all student activities in co-operation with faculty members and pastors. The "Lutheran Student Parsonage" at 29 Claremont Ave. already is filling a long-felt need.

Ninth Ashram of the LSAA

ASHRAM number nine of the *Lutheran Student Association of America* had a quick change of location in August. A polio epidemic necessitated meeting at LeTourneau Christian Camp on Lake Canandaigua, N. Y., instead of at Montour Falls, N. Y. From 28 states and Canada came approximately 153 students and 97 alumni, leaders, and advisors to meet in the fellowship of a corporate spiritual quest.

Dr. Edgar Carlson, new president of Gustavus Adolphus College in St. Peter, Minn., and Dr. F. Eppling Reinartz, promotional secretary of the U. L. C. A., gave the chief addresses of the Ashram upon the theme, "Christianity in the World Today: Our Faith, Our Mission."

Seven seminars were based upon the question: "What does the Bible say?" Leaders were Dr. John Schmidt, Southern Seminary, Columbia, S. C.; Miss Mildred E. Winston of the U. L. C. A. Board of Education; the Rev. F. A. Schiotz, Student Service Department of the American Lutheran Conference; Dr. Donald R. Heiges, first pastor for Lutheran students in greater New York; Dr. Bernard Holm, St. Matthew Church, Washington, D. C.; the Rev. Karl Mattson, Bethesda Church, New Haven, Conn.; Dr. Gould Wickey, executive secretary of the U. L. C. A. Board of Education.

Effectively presenting the work of the church abroad, three missionaries appeared together on an evening program devoted to missions. Miss Erva Moody had returned from China on the *Gripsholm* in 1943. Dr. George Anderson is about to return to his work in Tanganyika, Africa. Dr. Roy J. Strock, on furlough from India, is now on the staff of the U. L. C. A.'s Board of Foreign Missions. A pageant, written by Virginia Rock of the University of Michigan, further emphasized the missionary feeling.

These missionaries also participated in the interest group on world missions which was led by Dr. Mary E. Markley of the Board of Education of the U. L. C. A. A special interest group on church music had as leader Dr. John Duddy, Trinity Church, Norristown, Pa.; Dr. Herman Keiter, Hartwick College, Oneonta, N. Y., discussed Christian reconstruction; the work of the National Lutheran Council was explained by Dr. C. E. Krumbholz of the Council's Department of Welfare.

Miss Helen Morton, vice-chairman of WSCF, gave an inspiring talk about the activity of the federation. Miss Betty Garton, from the staff of the Student Service Department, directed the campfires.

After a fellowship dinner, the retiring president, the Rev. Edwin Svendsen, Washington Island, Wis., installed the new officers: Richard Evenson, Luther Seminary, St. Paul, Minn., president; Marion Lane, Hamma Divinity School, vice-president (re-elected); Grant Carlson, Philadelphia and Augustana Seminaries, financial secretary; Evelyn Rasmussen, University of Montana, secretary; Professor Howard S. Bechtolt, Chicago, Ill., treasurer (re-elected).

Dr. Mary Markley, Miss Mildred Winston, Dr. C. P. Harry, and Dr. Gould Wickey of the Board of Education of the United Lutheran Church and the Rev. Fredrik Schiotz, Miss Betty Garton, and Miss Arlene Olmstead of the Student Service Department of the American Lutheran Conference, and Dr. Richard Drummond, Berkeley, Calif., Miss Eleanor Hedman of Detroit, Mich., and the Rev. Edwin A. Svendsen, will be the LSAA advisors for the coming year.

All-Lutheran Pastors' Seminar

AUGUST 22-24 thirty-one pastors from all the Lutheran bodies in the state of Oregon met at Camp Colton for an All-Lutheran Pastors' Seminar. Representation from the various bodies was as follows: Norwegian Lutheran Church, 8; Missouri Synod, 8; American Lutheran Church, 5; Augustana Synod, 5; Lutheran Free Church, 2; United Lutheran Church, 2; United Danish Lutheran Church, 1.

The program included the following subjects and speakers: "Post-war Missions—Now," by the Rev. C. P. Rasmussen, Seattle, Wash.; "An Exegetical Study of the New Testament Concept of 'The Kingdom,'" by the Rev. H. Gross, Salem, Ore.; "The Natural Depravity of Man," by the Rev. J. W. Kempe of Astoria, Ore.; and an

open forum under the leadership of Dr. L. Ludwig, president of the Northwest District of the American Lutheran Church.

The purpose of these meetings is to cultivate a better acquaintance and fellowship among the pastors.

The one interesting thing to this observer was that our Lutheran differences may not be so great after all. At least from the pastor's practical viewpoint we were agreed on the importance of Postwar Missions, the necessity for making a thorough study of them, their urgency, and the approach to them. On the doctrinal subjects there were in some cases differences of expression; but after the arguments were all over there was a good amount of agreement, too. It was a real pleasure to spend two days in study, fellowship and fun with such an intersynodical group.

The following recommendations were presented at the conclusion of the lecture, "Post-war Missions—Now":

"In view of the large unchurched population in the United States and the great areas where the Lutheran Church is doing little or no work we recommend that the National Lutheran Council through its Commission on American Missions and the Synodical Conference establish a Board of Research and Survey to study thoroughly the Home Mission problems of America and to meet them with a co-ordinated, constructive and aggressive program.

"In gratitude for the sacrificial services rendered our nation and our church by our Lutheran chaplains and in view of the fact that every parish constitutes a home mission field, we recommend that the National Lutheran Council through its Service Commission and the Army and Navy Commission of the Synodical Conference provide a Refresher Course in Home Missions for the Lutheran chaplains when they return to civilian life." JAMES C. SUTER.

The Clothing Appeal

A Reminder of Its Worthiness for Response

LUTHERAN co-operation in the UNRRA appeal for 15,000,000 pounds of used clothing before winter was mapped out September 18 at a meeting in Chicago of the American Section of the Executive Committee of the Lutheran World Convention. Official approval of the appeal was sought and the need presented by the Rev. Dr. Frederick H. Knubel as president and the Rev. Dr. Ralph H. Long as secretary, and it is believed that Lutheran congregations and Lutheran people throughout the country will lend their whole-hearted cooperation to the cause. It has been stated that the need for clothing in liberated portions of Europe is second only to the continued need for actual materials of war. Priority has been granted on shipping space so that the material can be given to the shivering children and adults before snow flies.

The United Nations Relief and Rehabilitation Administration (UNRRA) requests that attics, storerooms and crowded closets be searched for clothing of the following types:

Infants' garments: all types in urgent demand, particularly knit goods.

Men's and boys' garments: overcoats, topcoats, suits, jackets, shirts, work clothes such as overalls and coveralls, sweaters, underwear, robes, pajamas.

Women's and girls' garments: coats, jackets, skirts, sweaters, dresses, underwear, aprons, jumpers, smocks, robes, nightwear.

It is stated that clothing need not be in perfect repair, but must be such as will be useful to the people who receive it. Cotton garments should be washed, but need not be ironed. *Rags, evening clothes, shoes and rubber goods are not wanted in this collection.*

An instruction kit supplied by UNRRA will direct the sorting and packing of the clothing in boxes of some 50 to 100 pounds weight for delivery to the nearest freight station whence it is to be shipped freight collect to regional warehouses designated by the government. Here it will be baled for immediate shipment to Europe. For effective handling of the details of the collection it is suggested that chairmen be appointed and working committees established in every congregation and be charged with carrying the project through.

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Diamond Jubilee at Lena, Ill.

Immanuel Church, Lena, Ill., Christian Pieper, D.D., pastor, celebrated the seventy-fifth anniversary of the erection of the church in connection with the annual mission festival August 27. The Rev. C. G. Georgi, on the staff of Washington University at St. Louis, Mo., preached at two of the services, and the Rev. C. C. Warfel, pastor of Amity Church, Lena, preached in the evening.

Immanuel Church was founded in 1857 when the railroad was built in that part of the country. Many German immigrants settled near Lena, and after a hard beginning and rather slow progress the church developed into one of the outstanding congregations of the Wartburg Synod. It showed interest in foreign missions annually by substantial contributions and in all kinds of church work.

The following members of the congregation have entered into particular church work: the Rev. William Heidenreich of Oshkosh, Nebr., entered the gospel ministry; his sister, Hilda, labored for many years until her death in 1932, at the side of her husband, the Rev. Julius Muegge, now past eighty years of age and resident in Lena; Miss Mary Berhenke married the Rev. F. Klatt; Miss Caroline Berhenke married F. C. Schuldt, D.D., now at Hastings, Nebr.; Miss Marie Dameier married a missionary to Africa, the Rev. D. D. Swaney.

The following pastors have served this congregation: I. Grob, G. Donmeyer, G. W. Fritsch, Gustav Schramm, Eugene Schmidt, F. W. Klatt, J. Kaeppeli, Fr. Bahr, D.D., Christian Pieper, D.D. Pastor Bahr served the congregation for thirty-five years and the present pastor for twenty years.

DO YOU WANT

to read day-by-day news of the United Lutheran Church Convention and that of its Brotherhood, October 8 to 18?

Then, says the Publicity Committee, through Pastor Charles K. Fegley, go to your newspaper editor and tell him you want it! He'll ask for it from the wire services and they will give it only in proportion to the number of those who want it! They emphasize two factors: "The sooner you ask, the better" and the more laymen and women ask, the better!

New York City. For the sixteenth year, the *Metropolitan Missions Training Institute*, an interdenominational effort to arouse and concentrate the rank and file of the churches upon the current phase of Mission Study as projected by the Missionary Education Movement, will hold two all-day sessions upon the 1945 Mission Study subjects, "Southeast Asia" and "The American Indian." The Rev. Charles Krauth Fegley was elected chairman of the 1944 institute; the Rev. George E. Dietrich is Lutheran vice-chairman; Miss Helen Knubel, a member of the program committee; and Sister Edna Hill, a member of the faculty. Sessions will be held in Rutgers Presbyterian Church, 73d St. and Broadway, October 2 and 9.

A Valued Layman

Mr. Edward J. Zimmerman of Harvel, Ill., passed away August 8 at the home of his daughter, Mrs. John W. Lebeck, at the age of eighty-three years. All his life he was an ardent member of the Lutheran church, and had a record of attendance at St. James Church, Harvel, for having missed only two Sundays in fifty years. He was always interested in the general work of the church, especially its educational institutions and orphanages. In his will he bequeathed $1,000 to St. James Church. He was an organizer and leader in Sunday school and encouraged the young to support their church.

THE UNITED LUTHERAN CHURCH IN AMERICA

Notice is hereby given that the Fourteenth Biennial Convention of the United Lutheran Church in America will be held in Minneapolis, Minn., beginning October 11, 1944, and ending with the afternoon session October 17. The business sessions of the convention will be held in Central Lutheran Church. The Opening Service will be held at 7.30 P. M., Wednesday, October 11, in Central Lutheran Church, Grant Street and Fourth Avenue, South, Minneapolis, Minnesota.

(Signed) W. H. GREEVER,
Secretary of the United
Lutheran Church in America.

THE COMMISSION OF ADJUDICATION

The Commission of Adjudication of the United Lutheran Church in America will meet Saturday noon, October 14, in Central Lutheran Church, Minneapolis, Minn., for the transaction of any business that may properly come before it.

P. W. H. Frederick, Pres.
B. H. Pershing, Sec.

WOMEN'S MEETINGS

The thirtieth annual convention of the *Women's Missionary Society of the Georgia-Alabama Synod* will be held in Holy Trinity Church, Springfield, Ga., the Rev. Thomas H. Weeks pastor, October 25-27, beginning at 8.00 o'clock, Wednesday evening, October 25, with the Holy Communion Service.

Mrs. R. F. Shelby, Jr., Sec.

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The twenty-fifth annual convention of the *Women's Missionary Society of the Indiana Synod* will meet October 19 and 20 at St. Paul's Church, Richmond, Ind., A. H. Keck, D.D., pastor. Mrs. O. A. Sardeson will be the principal speaker. Mrs. Virgil L. Yohe, Sec.

The Women's Missionary Society of the Kentucky-Tennessee Synod will hold its annual convention October 3-5 at Memorial Lutheran Church, Louisville, Ky.
Mrs. Edwin J. Detmer, Sec.

The sixty-second annual convention of the *Women's Missionary Society of the Synod of Maryland* will be held October 4 and 5 at St. Mark's Church, St. Paul and Twentieth Sts., Baltimore, Md., Robert D. Clare, D.D., pastor.
Harriett E. Milbourn, Sec.

The fifty-ninth annual convention of the *Women's Missionary Society of the Synod of South Carolina* will be held September 27 and 28 in Trinity Church, Greenville, S. C., Edgar Z. Pence, D.D., pastor. Opening session, 3.00 P. M., September 27.
Mrs. Clarence K. Derrick, Sec.

The fifth annual convention of the *Women's Missionary Society of the East Pennsylvania Conference of the Central Pennsylvania Synod* will be held Thursday, October 26, in St. John's Church, corner of Orange and Arch Sts., Lancaster, Pa., Dr. J. H. Musselman pastor. Sessions at 10 A. M. and 2 P. M.
Mrs. M. B. Krum, Sec.

The Women's Missionary Society of the Susquehanna Conference of the Central Pennsylvania Synod will be held October 4 and 5 in First Church, Mifflinburg, Pa., the Rev. W. M. Rearick pastor.
Guest speakers include Miss Catherine Stirewalt, Mrs. Oscar Schmidt and Miss Ruth Juram.
Mrs. John J. Weikel, Sec.

The fifth annual convention of the *Women's Missionary Society of the West Pennsylvania Conference of the Central Pennsylvania Synod* will be held at Trinity Church, Chambersburg, Pa., the Rev. Clarence A. Neal pastor, October 24 and 25, beginning at 11.00 A. M., Tuesday.
Mrs. H. B. Burkholder, Sec.

The fifty-ninth annual convention of the *Women's Missionary Society of the Allentown Conference* will be held in Holy Trinity Church, Third Ave., Bethlehem, Pa., the Rev. Benjamin Lotz pastor, Thursday, October 19.
The meeting will begin at 2.30 P. M. with a supper session at 6.00 P. M. and an evening session at 7.30 P. M.
Mrs. Ernest Haller, Sec.

The forty-ninth annual convention of the *Women's Missionary Society of the Norristown Conference of the Ministerium of Pennsylvania and Adjacent States* will be held Thursday, October 26, in St. Michael's Church, Sellersville, Pa. Morning and afternoon sessions.
Mrs. R. L. Winters, Sec.

The Women's Missionary Society of the Wilkes-Barre Conference of the Ministerium of Pennsylvania and Adjacent States will hold its annual convention November 8 in Trinity Church, Palmerton, Pa., the Rev. Roland Bortz pastor. Sessions begin at 10.00 A. M. An executive meeting will precede the convention, beginning at 9.45 A. M.
Special business to be transacted at this convention will be the adoption of a new constitution. Mrs. J. J. Neudoerffer, Chm., Constitution Committee.

The Women's Missionary Society of the Eastern Conference of the United Synod of New York will meet Tuesday, October 17, at Central Church, Troy, N. Y.
Mrs. Malcolm Shutters, missionary to China, will speak at the evening banquet. Mrs. Kepner of Konnarock will be the guest speaker in the afternoon. Mrs. Clayton VanDeusen, Sec.

Luther Emblem Plaque

An attractive plaque made of plastic wood, finished to simulate a walnut wood carving, highlighted to show effective contrasts in color. An inexpensive item for placement in the Luther League room, as a decorative detail to be applied on wood furnishings, or as a gift to Luther League members.

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The sixteenth annual convention of the *Women's Missionary Society of the New York Conference of the United Synod of New York* will be held on Friday, October 27, in Trinity Church, Stapleton, Staten Island, N. Y., the Rev. Frederic Sutter, D.D., pastor. Sessions will begin at 10.15 A. M. and 1.45 P. M.

Mrs. Roland Morrell, Sec.

The thirty-sixth annual convention of the *Women's Missionary Society of the Wisconsin Conference of the Synod of the Northwest* will be held October 4 and 5, at St. Luke's Church, Waukesha, Wis., the Rev. L. Glenn Cloninger pastor.

Marie Nelson, Sec.

CONFERENCES

The annual meeting of the *Alleghany Conference of the Synod of Central Pennsylvania* will be held in Trinity Church, Bedford, Pa., October 24.

John E. Stambaugh, Sec.

The Long Island Conference of the United Synod of New York will meet for its regular fall convention Thursday, September 28, at St. Peter's Church, Baldwin, N. Y., the Rev. Stephen O. Hirzel pastor. The session begins at 9.15 A. M. with the Holy Communion.

Alfred J. Krahmer, Sec.

The Southern Conference of the South Carolina Synod will meet in St. Paul's Church, Mt. Pleasant, S. C., October 4, beginning at 10.00 A. M.

A. Hayne Boozer, Sec.

MARRIED

Reiter-Enck. The Rev. Robert Grayson Reiter of Harrington Park, N. J., and *Miss Mary Grace Enck* of Biglerville, Pa., were married in St. Paul Church, Biglerville, Pa., August 1, by the Rev. Henry W. Sternat, pastor of the bride, assisted by the Rev. Donald G. Raup of Boalsburg, Pa. The groom was graduated from Gettysburg Seminary in May 1944 and is pastor of St. Paul Church, Newville, Pa.

RESOLUTIONS

Mrs. Barbara Elizabeth Bender

Whereas, on June 24, 1944, it pleased Almighty God in His loving kindness, to call from this earthly life, the widow of the late Pastor John A. Bender, after a considerable period of illness, in which illness, her faith and fortitude and Christian patience were exemplary in every way. The office for the Burial of the Dead was held in the church the evening of June 26, at 8.00 o'clock, and after repose that day in the church until the following morning, her last remains were taken to the Odd Fellows Cemetery at Tamaqua, Pa., for burial. The Rev. Louis E. Wein, pastor of St. Paul's, Scranton, a close friend, read the Burial Office; the pastor of St. Mark's, the Rev. John A. Kaercher, spoke briefly of the long and faithful service Mrs. Bender rendered the church for thirty-seven years, along with her late husband, while the senior choir sang three hymns; one her favorite, "Rock of Ages," "For All Thy Saints, O Lord," and the chorale, "Lord of Life, I Pray Thee Hear Me."

Therefore, Be It Resolved,

That in the death of this faithful Christian, the Church has lost a kindly friend and worker, who, having served so many years, became deeply attached to all the members of our church, and added by her kindly spirit the blessing to many of the young people who grew to years through that long period.

That we, the members of St. Mark's Church of Scranton, Pa., and the many friends of the same, extend our love and deepest sympathy to the immediate family, and pray that they may follow in the steps of her and all the blessed dead in Christ, in all faith and testimony. And may her soul, with all the souls of the faithful departed, through the mercy of God, rest in peace.

That a copy of these resolutions be placed on the minutes of the church council, a copy mailed to THE LUTHERAN, and a copy sent to the families.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH OF SCRANTON, PA.

September 13, 1944.

CHANGE OF ADDRESS

Canup, M. Luther, D.D., from 91 E. Philadelphia Ave., Detroit 2, Mich., to 12045 Stoepel Ave., Detroit 4, Mich.

Clark, Harvey, from 900 N. Lockwood, Chicago, Ill., to Office: 35 E. Wacker Drive, Chicago, Ill., Home: 214 S. Merrill Ave., Park Ridge, Ill.

Cooper, L. Grady, Ph.D., from 55 Elizabeth St., Hartford 5, Conn., to 26 N. Portland Ave., Ventnor, N. J.

Moeller, Victor, from Rt. 3, Falls City, Nebr., to Lodgepole, Nebr.

Shiery, John H. M., from 214 N. 9th St., Beatrice, Nebr., to 3222 14th St., Columbus, Nebr.

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